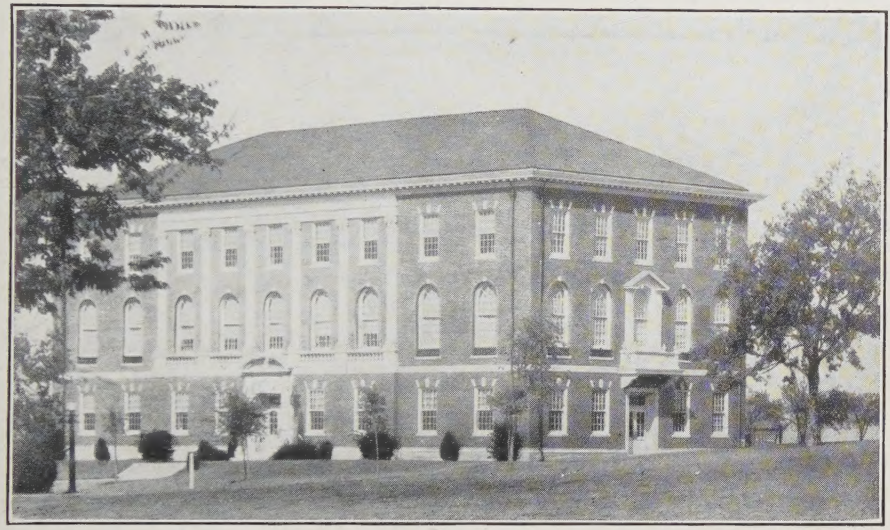
VEL
NE

Christian Education Magazine



KIRBY HALL, HOME OF SOUTHERN METHODIST UNIVERSITY'S SCHOOL OF THEOLOGY

Theological Education Number

MARCH, 1934

In This Number » » » »

1. What Is the Issue? *Editorial*
2. Theological Training and the Efficient Minister. *Dr. W. C. Martin*
3. Leadership of the Pastor in the Program of Christian Education *Dr. W. F. Quillian*
4. Ministerial Supply and Availiable Training Resources . . *Dr. W. M. Alexander*
5. A Bit of Righteous Propaganda . . . . . *Walter Towner*
6. Observance of Sunday School Day . . . . . *O. W. Moerner*
7. The Cultural Approach in a Program with Students. *W. I. Wolverton*

Campus News, Newsy Odds and Ends.

Pointed Paragraphs.

Christian Education Magazine

BOYD M. McKEOWN, Editor

PUBLISHED BI-MONTHLY BY THE DEPARTMENT OF SCHOOLS AND COLLEGES OF THE BOARD OF CHRISTIAN EDUCATION, M. E. CHURCH SOUTH, 810 BROADWAY, NASHVILLE, TENNESSEE

Entered as second-class matter at the post office at Nashville, Tennessee, under the act of August 24, 1912.

Volume XXIV MARCH, 1934 Number 2

What Is the Issue?

A VERY youthful and decidedly untrained ministerial candidate remarked in our presence a few years ago, "I seldom give much thought to what I am going to say in a sermon until I get up to speak. I always figure that the Lord will show me in that hour what I ought to say and I trust the whole matter to him." A strange and primitive sentiment for this enlightened age, we thought, and yet on reflection concerning the muddled popular thinking on the call to the ministry and on the type and amount of training needed by ministers we were inclined to wonder if this young man's remark was really as surprising as it had at first seemed.

Paragraph 883 of the 1930 Discipline sets a minimum education requirement to be met by a ministerial candidate for admission to an annual Conference but this requirement, which is only two years of college work, is not sufficiently high to compare favorably with the standards of membership in other learned professions. The physician must have at least two years of college training plus four years or more of professional training; the lawyer must meet standards almost as high and the college professor must acquire graduate degrees which come only through long years of diligent study. Surely ministering to the physical, material and intellectual needs of mankind is not more important than ministering to his spiritual nature. Even the sordid and gruesome pursuit of war demands of its leaders careful training and the meeting of high academic standards. Such comparisons tend to call to mind the scripture passage, "Children of this world are in their generation wiser than the children of light."

While two years of college training is a requirement full low even if rigidly adhered to, a disconcerting feature which helps to add to the muddiness of public thinking is the large number of exceptions made to the rule. By a two-thirds vote of the Conference a candidate whose case is clearly unusual may be admitted without regard to his academic training and in the past such exceptions have been of frequent occurrence. In 1930, for example, 29 men with less than two years of college training were thus voted into the various conferences of Southern Methodism, and while many of them were doubtless men whose cases were genuinely unusual at least one of them came in because, as his presiding elder said, he was "unusual in his persistence." Following 1930 certain pressure was brought to bear to reduce the number of such exceptions with the result that only four such were admitted in 1931 and six in 1932. It should be borne in mind, however, that even these exceptions were made in the face of large

opportunities for securing thorough training and in spite of abnormal conditions which had brought to the doors of the Conferences a large over-supply of well trained candidates for admission. It would seem that a deliberate choice was rendered in favor of the untrained men.

One snag encountered by the thinking of most of us has its roots in an inadequate understanding of the supplemental relationship of human and divine forces. We believe in a called ministry but we do not readily recognize it as our responsibility to help promising young people interpret and respond favorably to the call when it comes to them. We believe in and pray for a ministry of power but we do not always recognize that God gives to man certain latent powers and capacities for growth and that under Divine guidance it is man's sacred duty to develop these powers to their utmost limits. Many of us in our thinking have tended to surround the sacred office of the ministry with supernatural influences to the exclusion of natural laws.

We lean heavily on the consoling thought that an untrained man in God's hands is more effective for good than is a man of excellent training who is not under His guidance but we may not stop to think that such a line of reasoning is begging the question and merely helping to perpetuate the muddled state of popular thinking. The fact that the untrained man's effectiveness could be enhanced many times over by training should be given consideration as should also the fact that training is by no means incompatible with zeal and Christian effectiveness.

We sometimes hear it said that the application of rigid educational standards would limit the operation of the Holy Spirit but in reality such a process would enable us the more effectively to co-operate with the Holy Spirit. Without in any wise detracting from the vital importance of the Spirit's call such a policy would commit the Church to the assistance of every worthy ministerial candidate in his efforts to add to his spiritual qualifications the highest type of intellectual equipment.

The fundamental issue, it seems to us, is, Shall we have a trained ministry? Shall the Church have a leadership on a par with that of other activities and enterprises and therefore be able to challenge the thinking and influence the living of the men and women of their respective communities?

If so, let us:

1. Provide a suitable means of guidance and selection in the enlistment of ministerial candidates to the end that recruits for the ministry may be drawn from the ranks of our most outstanding and promising young people.

2. Gradually raise the minimum educational requirement for admission to the Conferences and as soon as practicable demand of our ministers not only graduation from a standard four-year college but thorough theological training as well.

3. Provide adequate financial support for the Departments of Religion in our senior and junior colleges and for our theological schools to the end that the Church may be able to test out and train adequately the youths who are to fill its pulpits and direct the religious thinking and living of its people.

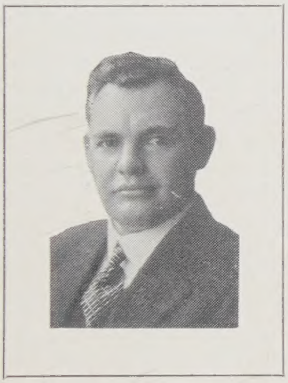
Zeal is essential but zeal is no substitute for training.

B. M. M.

Theological Training and the Efficient Minister

W. C. MARTIN*

IN a day that seethes with crucial issues upon which the preacher of the gospel needs to be intelligently informed and in which capable, constructive leadership in the church is increasingly difficult, it is little short of tragic that any man should enter the Christian ministry until he has



secured the best available preparation for his life-work. The widespread dissemination of knowledge has diminished, to be sure, the monopoly of learning which the minister formerly held in the community, but the fact that an increasingly large proportion of the members of the average congregation are college graduates makes it all the more imperative that the man who speaks concerning spiritual realities shall not be constantly revealing himself to be poorly or incorrectly informed concerning any of the matters which are vitally related to the widest range of life's activities. Real preaching is not done in a vacuum; it takes hold upon the contemporary facts in the midst of which people live and struggle. The kind of reverence with which the sermon was formerly regarded, simply because it was the pronouncement of a man specially called of God, cannot be relied upon today in the Protestant Church. We have definitely passed out of that uncritical period; the haze of the mysterious which formerly surrounded the church and the ministry is disappearing. If the sermon is to have power to transform the lives of the hearers, it will be by virtue of its innate quality growing out of the knowledge and experience of the man who preaches. No one expects that the preacher will acquire a specialized knowledge equal to that of all the members of his congregation. But his general information should be sufficient to keep him from being tripped in his efforts to apply the truth he preaches to the business of living and in his own specialized field his people have the right to expect him to be able to speak with the authority that comes through familiarity with the facts related to that calling.

And it should be said, somewhat parenthetically here, that the church as a whole is under an imperative obligation to provide for those who are called into its ministry the kind of specialized education that will enable them to enter their work in full possession of the heritage of Christian thought and adventure, and acquainted with the most effective methods of church administration. Expenditures for church buildings and equipment in Southern Methodism during the last fifteen years have run into the tens of millions. Far-sighted laymen of means must have their attention directed to the fact that expensive buildings, without a capable and effectively trained

* Pastor, First Methodist Episcopal Church, South, Dallas, Tex.

ministry by which this equipment can be made to serve in the largest way the religious needs of the people, will be a mockery rather than a blessing. It is not to be supposed that theological education is the only factor, or even the chief one, in providing such a ministry, but it is unquestionably one factor and a most vital one. It is the business of the church that faces tomorrow to provide for theological instruction and to make it possible for the young ministers to take advantage of this training without becoming enmeshed with an oppressive debt.

If the question were asked the men now in the active pastorate who have had the advantage of theological training, "What do you consider the most valuable contribution your seminary education has made to your ministry?" the answer would probably be not in terms of any particular body of knowledge which they secured during those years. The composite reply would most likely be something like this: "Our studies and associations in the school of theology put into our hands the keys by which we have been able to enter certain great storehouses of knowledge and inspiration by which our lives and ministries have been enriched and which would have been largely closed to us if we had not had the opportunity of this training." The most ardent advocate of theological education would not suggest that the conferring of a theological degree has any magical power of transforming an ineffective preacher into a capable one. They simply insist that other factors being equal the man who has spent the time and effort necessary to acquire a theological education will give to his church and to the Kingdom a fuller measure of productive service. [A significant fact is that the most valuable results of theological training do not come to the preacher at the beginning of his ministry—his own zeal and the patience of the congregation will carry him through that season—but in the middle and later period of his life when the unequipped man finds his resources failing and his enthusiasm for his work waning. At that time, more than ever, if his ministry is to be fresh and life-giving, it must be watered by the springs which flow from a broad range of knowledge and a depth of experience.]

To consider more specifically the relation of theological education to the work of the ministry, an example might be taken from the department of Biblical research and interpretation. After the storm which had raged for a number of years around certain conclusions of the historical critics had subsided, the feeling went abroad that since the Bible had been properly classified with all of its backgrounds fully explained and all of its mysteries completely dispelled, we were now ready to lay it aside and turn to something more interesting. Such a smug and complacent view is being greatly disturbed today. When brilliant and discerning leaders in Christian thought, such as David S. Cairns, of Scotland, and Karl Barth, of Germany, who are thoroughly conversant with the findings of modern historical research and who accept as genuine many of its discoveries, are contending that to a degree which is nowhere else approximated the Bible contains the Word of God, it is evident that the Book is in for a new day throughout Christendom. The fact that mechanical theories of inspiration have been largely abandoned has by no means lessened the importance of the Bible as one of the enduring bases of the Christian faith. A knowledge of the languages in which

the Bible was written is no longer regarded as being essential to an intelligent interpretation of the Scriptures. However, even that knowledge is highly desirable—especially the ability to read the New Testament in the language in which it is written—and it would be a sad day for the church if it ceased to produce at least a few scholars in each generation who have the ability to go back to original sources for the purpose of making new translations and new interpretations in the light of the constantly enlarging knowledge of the historical backgrounds. The Puritan preacher's prophecy that "The Lord has more truth and light yet to break forth out of his Holy Word" can be fulfilled only to the extent that preachers of each succeeding generation find themselves capable of determining what the inspired writers meant and of applying, under the Spirit's guidance, the essential principle of that revelation to the problems, individual and social, of their day. An acquaintance with the historical situations out of which the Bible came, which is necessary for this kind of interpretation, will scarcely be acquired by the man who is in the midst of the pressing demands of a modern pastorate. It must be secured beforehand.

An example might be taken from the field of Systematic Theology. A knowledge of the origin and development of the fundamental doctrines of Christianity not only enables the preacher to present with intelligence and conviction the things which he believes, but it saves him from wandering into sterile areas that have been burned over by the controversies of the past and from which no vital nurture can be secured. Most modern heresies are simply rebirths of erroneous interpretations of the Scriptures and of life which have been demolished by Christian thinkers in the past and resurrected by those who were ignorant of the history of Christian thought. This is the field in which the major conflicts during the next half-century will be waged. For the preacher to be ignorant of its major concepts is a serious defect. To attempt, in this generation, to establish the reality of God by resorting to the classic philosophical arguments which were at one time valid is like going into modern warfare armed with a tomahawk and a cross-bow. The church needs men who can do for the loose, incoherent, religious thinking of this day what Augustine and Calvin, despite the inadequacy of their theologies, did in their times. A church without intellectual convictions concerning the meaning and destiny of the Christian gospel cannot hope to contend successfully with the adverse currents of thought and conduct that are abroad in the world today.

One other illustration may be used. So long as preaching remains the pre-eminent office of the Protestant ministry the question will be asked, "In what way does a theological education contribute to the minister's ability to discover and express in a clear and convincing manner the vital truths of the Christian faith?" This, certainly, is a pertinent question. Dr. Austin Philip would find today additional evidence for the statement that "Retrograde tendencies of the Christian Church from its primeval purity are always tendencies to the disuse of preaching." Wherever else Protestantism may shift its emphasis it dare not fail in its ministry of preaching.

Why is it that two preachers take the same passage of Scripture or dynamic idea and put it through the homiletic process of their minds and

hearts and in one case it comes out a clear, rushing, life-giving stream and in the other case the result is a hesitant, uncertain, muddy trickle? After due allowance is made for varieties of native endowment, the difference is accounted for chiefly by the fact that in the one instance the preacher was able to draw upon a store of knowledge and observation and experience which opened the doors through which his soul could range widely and come back laden with spiritual wealth while with the other there was nothing in store by which the idea could be illuminated and nourished and vitalized save a few barren and overworked platitudes. A great American preacher, in describing his method of sermon preparation, says, "The first step I take after choosing a text is to ask myself the question, 'How would Parker or Spurgeon or Chalmers or Beecher or Brooks or Jowett handle this text?' " He was able to answer his question because he had acquainted himself with the best of the sermonic literature of the Christian Church. If it should be objected that this method of sermon preparation hampers the preacher's originality and subjects him unduly to the temptation to plagiarism, it would be well to consider the counsel which Sir Joshua Reynolds gave to the artists of his day: "The more extensive your acquaintance is with the works of those who have excelled, the more extensive will be your own power of invention." Most preachers are not embarrassed by a superabundance of originality and such as they have will be increased rather than diminished by familiarity with the products of the masters of homiletic style. Our theological schools have before them no greater obligation than that of teaching young ministers how to preach.

Lack of space forbids even so brief a discussion as the foregoing of the rich and inviting fields of Church History, Religious Education, Sociology, Christian Missions, and Pastoral Administration. It is sufficient to say that the man who enters the work of the pastorate without at least a speaking acquaintance with the major currents of thought in these vital areas will find himself seriously handicapped in attempting to provide for his people a well-rounded ministry.

If the history of Christianity may be relied upon for any lesson at all, it is that the only leadership upon which the church can depend is that which has been nurtured and trained at its own altars. Reformers do not come from the outside but always from within the church. The men whom God has used to bring new vision and dynamic to the church have been men whose lives were rooted in the traditions of the thought and life of the church. Paul of Tarsus and Francis of Assisi and Savonarola and Martin Luther and John Wesley—the list might be lengthened almost indefinitely—were all men who spoke to their generation from the vantage ground of a knowledge of the products of the best minds that had preceded them. And there is every reason to believe that it will not be different in the years ahead. The whole question of the importance of Theological Education rests upon this single principle: with a devoted, trustworthy, well-trained ministry, everything else requisite to the fulfilling of the mission of the church can be created; without such a ministry everything else is vain and futile. The conclusion, then, for the church that looks to the future is inescapable.

The Leadership of the Pastor in the Program of Christian Education

WILLIAM F. QUILLIAN

BY the expression "Program of Christian Education" we do not mean simply the program of the General Board but that larger concept which involves all of the proc-

esses of Christian education as these are carried through the local congregation to the people. It is needless to say that the pastor is both by right of the *Discipline* and the logic of his position the authorized leader in this most important enterprise of the Church. In the Gospel of Mark, sixteenth chapter, twentieth verse (Moffatt's translation), we find this statement: "Jesus himself sent out by means of them from east to west the sacred and imperishable message of eternal salvation." These early disciples incarnated the truth as they had learned it from Jesus, and then went forth to teach and to practice these principles of truth.

Christian education is fundamental to the development of Christlike personality. The local church must provide this training, or in many cases it will not be provided. We have come to a time when many of our leaders in crime are graduates of the foremost colleges and universities of the country. With few exceptions the skilled criminals of today are men and women who have sharpened their tools within college walls. It is high time for those who direct the educational forces of the nation to realize that we have a gigantic task to perform. Through the Christian home, the Christian Church, and the Christian college we must change the moral nature of our people so that the common principles of honesty, justice, truthfulness, and righteousness will mark the social and commercial relations of men.

Godless education promotes vice, crime, lawlessness, and is a menace to society. During the past year there were in the United States 3,000 kidnapings, 12,000 murders, 50,000 burglaries, 100,000 assaults. Four hundred thousand people live exclusively from crime. The total cost of crime last year was thirteen billion dollars, which is three times the total cost for the administration of the federal government. Godless education has sent its foul stream through magazines and theaters, has subsidized the press, has made inroads into our halls of legislation and courts of justice, and in a thousand ways has threatened the safety of our homes and the stability of our government. These are cold facts. They cannot be denied.

What can we do about it? Noth-

ing, unless we awaken to a sense of our obligation and responsibility. We must introduce moral mathematics and spiritual ethics into our homes. We must make the local church a center of training and Christian culture. We must magnify the importance of genuine Christian leadership in all areas of our work. This is the glorious privilege of pastor, teacher, and leader in the work of the local church. The supreme object of Christian education is that a cultured, Christian leadership may speak the Word, the full Word, which each generation needs to hear. Words are things; they possess the power of life and of death. Thus the pastor not only may speak his word, but may so influence the leaders of his own church and community that they, too, may speak the full Word which our generation needs to hear. Thus latent resources may be developed and a church that is asleep may be awakened and charged with the power of the living Christ. A wise pastor will bear in mind that "it is better to put ten people to work than to do the work of ten people."

The Church stands as the exponent of the truth, and in this particular generation is expected to combat false philosophy and psychology, athetistic Communism, racial prejudice, lawlessness, and uncleanness and intemperance in thought and deed, ruthless militarism, and to lead in the great crusade for world peace. If the Church is to measure up to this responsibility, we must have a trained ministry. The day has forever passed when a pastor can undertake to lead his people unless he himself is conversant with the doctrines and polity of our Methodism and the great social, economic, and international conditions which perplex the minds and hearts of our people. The Church leader today must not only emphasize personal evangelism but he must know how to co-operate in the building of the *Kingdom* of God which means social *righteousness,* international *peace,* and the practice of those principles of Christ which will lead to the fulness of *joy*. The spiritual leader must consecrate himself to the study of the Bible, the appreciation of the best religious literature of the ages and to a sympathetic understanding of people as he seeks to serve them. All of this will require the best possible training under experienced and spiritual teachers.

Our Church makes ample provision for the preparation of its ministry in its Christian colleges and universities. The Schools of Theology at Southern Methodist, Emory, and Duke Universities are under the direction of the best men that can be secured for this type of service. They are not only scholars who understand the Church, its history, and its great objectives, but in most cases they are men who have had pastoral experience and are qualified to give practical suggestions to the young preachers who come under their instruction. The General Board of Christian Education through its Department of Schools and Colleges is developing a closer co-operation with these Schools of Theology, and it is our earnest desire that the young men who look to the Christian ministry as a life-work will avail themselves of the rich opportunities offered in these schools of learning. A call to Christian leadership is a call to the highest and best preparation for this service. Time is not lost which is devoted to the sharpening of tools in order that work may be done more effectively. "Better to come late into life than to come ill-pre-

(*Continued on page 20*)

Ministerial Supply and Available Training Resources

W. M. ALEXANDER

I

The Supply

SINCE 1910 the Annual Conferences of the Church have received on trial each year an average of 246 preachers. Selecting four different years during the period 1910 to 1933, the numbers received run as follows: 1910—331; 1920—264; 1930—222; 1933—169. This represents a decrease of about seven preachers per year, or a decrease of 49 % for the twenty-three-year period.*

The total Church membership listed for each of the years indicated above was as follows: 1910—1,883,043; 1920—2,267,117; 1930—2,654,833; 1933—2,677,895. These figures show a net gain in Church membership for the period of 794,852, or an average of 34,559 per year. The percentage of membership gain for the period was 42.21.

Since 1910 the number of pastoral charges has increased from 6,218 to 6,500—a net gain of 282, or 4.53%. The number of members per pastoral charge for the four years under study runs as follows: 1910—303; 1920—359; 1930—381; 1933—412. This is a gain of 109 members per charge, or an increase of 36%. The number of "supplies" used in the conferences of the Church for these years cannot be determined with absolute accuracy, but the Yearbooks for the years in question give them as follows: 1910—530; 1920—538; 1930—428; 1933—386, a decrease of about 27%.

The trends indicated by the above facts are unmistakable. For the period studied there has been a very pronounced and an almost unbroken decrease in the number of preachers received on trial into Our Annual Conferences. At the same time there has been a substantial growth in the total membership of the Church. There has been an increase of only 4.53% in the total number of pastoral charges, but the increase of 36% in the number of members per pastoral charge is quite marked. All this indicates a definite trend at the present time toward the need of receiving fewer men into the Conferences of the Church. The Church is in the position, therefore, of being able to exercise greater selective care in the matter of receiving men on trial.

In the use of "Supplies" the Church has shown a marked decrease during the period under study, but this decrease of 27% in supplies used has not kept pace with the 49% decrease in the number being received on trial. Such facts confront Church leaders with some very serious questions. Will the Church continue to use this more slowly decreasing number of "supplies" to the further exclusion of the more rapidly decreasing number of young men presenting themselves for admission on trial? The importance of this question is further intensified when we remember the present crowded condition of our Annual Conferences and the fact that taken as a group, the preachers now coming up for admission are much better prepared for their work than was true formerly. (See figures below.) Also, should the Church seek to develop a "studied plan" for the enlistment, training, and placement of recruits which it

*The figures used in this study are taken from the General Minutes and Yearbooks and from "Information Forms" sent to the preachers received on trial during the quadrennium.

will need in its itinerant ranks? Without some such policy, Church leaders may suddenly find themselves confronted with an appalling shortage of ministerial candidates on the one hand, or an embarrassing over-supply on the other. Even a casual study of trends for the past twenty-three years will show that pastoral charges are larger, and that either fewer recruits will be needed, or an alternative plan must be found for relieving the present ranks of those whose service is and has been inefficient. Perhaps along with the question of ministerial recruiting, an increasing amount of attention should be given to the question of weeding out the ineffective men, a few of whom may yet be found in most of our conferences.

Sources of the Supply

Only in recent years has the Church been giving anything like systematic attention to the study of the sources of ministerial supply. In 1926 the General Board of Education, under Dr. Stonewall Anderson's supervision, submitted questionnaires to 7,600 preachers of the Church. Some of the facts revealed by this inquiry are most pertinent to this study. Of the 4,634 preachers responding, 96% were born in rural territory (that is, open country, village, and town), 96% had Christian parents, and 94% attended Sunday school before joining the Church. During the present quadrennium the Department of Schools and Colleges has sent to each preacher received on trial a comprehensive questionnaire requesting personal and religious data relative to his life, and also, a record of his educational preparation for his work. Comparing certain facts secured in 1930, 1931, and 1932, with similar facts secured by the General Board of Education in 1926, we find conditions obtaining as follows: Of the preachers coming in on trial in 1930, 90% were born in rural territory; in 1931, 85%; in 1932, 90%. Of those who reported in 1930, 94% came out of Christian homes; in 1931, 92%; in 1932, 97%. In 1930, 88% had attended Sunday school regularly; in 1931, 88%; in 1932, 96%.

These facts indicate that the percentage of rural born preachers is diminishing somewhat, but it is just as clear that the Church must continue to look to rural areas for its ministerial supply, perhaps for a long time to come. It is, also just as obvious that Christian homes and the smaller local churches and Sunday schools continue to furnish the atmosphere and background out of which our ministerial candidates may be expected to come. Any attempt in the direction of a carefully planned ministerial supply, therefore, must take more seriously into account the influence that the Christian homes and the Sunday schools of our country and town churches exert in the matter of ministerial recruiting. The question must be faced, will the Church leaders continue to leave the pastors and local churches working in these areas to work out this problem unaided, or will they seek to develop a program of helpful counseling in the matter of recruiting choice young men for the ministry? Also, is it not time for our larger churches to begin to assume their full share of responsibility for the furnishing of our ministerial supply? The fact that we have continued to secure about all the preachers we have needed in the past, should not be a conclusive argument against the need of a definitely planned ministry for the future.

Our colleges, also, have had considerable influence in the matter of ministerial supply, but recent figures show that in the vast majority of cases the "call" to preach has come before the candidate entered college. The enlistment of ministerial candidates, therefore, should be given major attention by those responsible for this matter in the pre-college days of prospective preachers. In 1930 of the 170 preachers who came into our Conferences on trial, the report shows that 136 of them received their call to preach before they entered college; in 1931, 94 out of 134 were "called" before entering college; in 1932, the number was 65 out of 81 "called" before their college days began. While it is true that a few have been "called" during their college days, the Church has never used the college in any large way as a recruiting agency. The college has rather become the "sifting agency" of ministerial candidates. It is altogether likely that more men have decided not to preach, than have been called to preach during their student days. Perhaps this is as it should be, but the conviction will not down that, with the coming of a more complex social order, and, therefore, the need of a more able type of preacher to meet this situation, the college should be taken more seriously into account in the matter of ministerial recruiting. It is true that God "calls" whomsoever and whenever he will, but it is just as true that there are effective human agencies at work in securing the response to the call. Before leaving this point entirely, it should be said that about 80% of the preachers coming into our conferences today have received all or a part of their college training in Church-related colleges.

II

The Preparation of Our Preachers

Without question our Church believes in a prepared ministry. This does not mean that every candidate for the active ministry shall have a finished college and theological training, but it does mean that where educational opportunities have been limited, the candidate is expected to have some compensating virtues to make up for what he has been unable to acquire in the schools. Academic preparation, therefore, has been considered a vital part of a preacher's fitness for his task. So definitely committed is our Church to this policy that the Discipline of 1930 carries these words: "All ministerial candidates are strongly urged before entering the traveling connection to secure, if possible, a thorough collegiate and theological training." (Paragraph 884.) That the Church might be of the greatest possible service in planning the preparation needed by those coming into her ministry, the following requirement was placed in our Discipline by the General Conference of 1930: "Each preacher, after being admitted on trial into the traveling connection, shall submit to the Secretary of the Department of Schools and Colleges a properly certified statement of his educational preparation at the time of his admission." (Paragraph 411.)

The information which has been secured under this authority during the present quadrennium is proving to be of considerable value to those responsible for our program of ministerial training. For whatever value there may be in the comparison, figures are given from the study made by the General Board of Education in 1926 and from the

statistics that have come into the office of the Department of Schools and Colleges for 1930, 1931, and 1932.* In 1926 the General Board of Education reported on the "educational advantages" of all the preachers in the entire Church, as follows: "Number receiving elementary education, 31%; secondary school graduates, 22%; number receiving college training, 22%; college training graduates, 11%; number receiving theological training. 10%; theological training graduates, 4%." The figures which follow deal only with the preachers coming in on trial for the years indicated. Of the 170 reporting who came in on trial in 1930, four had not finished grade school, seven had not finished high school and twenty-nine had not finished two years of college. Admitted under the two-thirds rule, 29, or 18%. Number graduating from college, 91, or 53% plus; number attending seminary, 79, or 46½%. Number of seminary graduates, 41, or 24%. In 1931, 135 "Information Forms" were returned. All of those reporting had finished grade and high school. Only 4, or 3%, came in under the two-thirds rule. Number graduating from college, 87, or 64%; number attending seminary, 32, or 24%; number of seminary graduates, 31, or 23%. In 1932 only 81 of those received on trial returned the "Information Forms." One of these had not finished grade school, and seven had not finished high school. Received under the two-thirds rule, 8, or 9.87%. Number graduating from college, 47, or 58%; number attending seminary, 36, or 44.4%; number of seminary graduates, 17, or 21%.

*Due to the fact that the jou-nals from a few of the Conferences have not yet come from the press, all the figures are not available for the conferences held in the fall of 1933.

An analysis of these figures indicates very definite trends. The aim of the Church to secure a prepared ministry is being realized in a very marked way. Perhaps too many men are yet being received under the two-thirds rule, but beyond question the percentage of college and seminary graduates among candidates for admission is increasing rapidly. Taking the preachers of the whole Church in 1926, the General Board of Education found that 11% were college graduates, and only 4% were seminary graduates. Taking the preachers for the three years under study since 1930, we find an average of 58% have graduated from college, and nearly 23% have finished their seminary work. Of the remainder nearly all of them have done one or more years of college work. While progress in this regard has been rapid, it is evident that we are yet far from the goal set by the 1930 Discipline, which reads: "All ministerial candidates are . . . . urged . . . . to secure . . . . a thorough collegiate and theological training." (Paragraph 884.)

With the preachers' task becoming more complex and exacting, and with the rapid rise in the general educational level, our Church can scarcely do anything less than insist upon that type of educational preparation for her preachers that will at once give them a commanding prestige when they take charge of their pastorates. It is gratifying to note that Bishops, presiding elders, seminary and college executives, as well as far-visioned laymen, are giving increasing attention to this phase of a minister's preparation for his work. In working out anything like a completely planned ministerial supply some difficult problems yet remain to be solved. For example,

during the last two or three years some of the most promising and best prepared of our young preachers have all but found the door into any Annual Conference closed to their admission. In the case of many of these candidates the Church has given every encouragement to their going ahead with their preparation. They have been exhorted to go on to school, and the Church in many instances has furnished them financial assistance through college and seminary. Then with their school work behind them they stand ready and eager for service with the conference doors effectively closed against them, or, they are given but meager opportunities to carry out their call to high Christian service. Of course, these men are not to expect too much and usually do not, but the fact remains that in some cases they are held outside the entrance doors of some conferences, while in those same conferences regular pastorates may be filled by men whose lack of efficiency should cause these conferences to replace them by these consecrated and well-prepared recruits, whom the Church has encouraged to go ahead and prepare thoroughly for their work. Attention again might well be called to the importance of giving more consideration to the door out of the ministry for inefficient men, as well as to the door into our conferences for those who by every token are qualified for this high task.

III

Available Training Resources

With the unprecedented opportunities now available for self-improvement and for general training in our elementary and high schools, there is no longer sufficient excuse for any minister being deficient in the fundamentals of an English education. The percentage admitted under the two-thirds rule is never large and the pressure for educational preparation for all preachers is so strong that it may be assumed that any argument for the preacher's personal effort at self-improvement and for his securing what our primary and secondary schools have to offer is beside the point. The personal records of those turned over to the Department of Schools and Colleges on the "Information Forms" indicate that most of those applying for admission who have not finished high school are older men, well past the high school age. At the same time, many of the younger candidates for admission who have not yet had the two years of college work are actually now in the process of securing a college education. They apply for admission in the hope of securing student pastorates to help them with their college expenses. Many of our colleges cooperate with ministerial students to a considerable extent in this arrangement.

Our concern, however, from this point on will be for those ministerial candidates who have finished all or the major part of their scholastic preparation before applying for admission into our annual conferences. For this class the most available training resource is the Conference college. In 1932-33 our own Church colleges enrolled 867 candidates for the ministry. It was shown above that for the past three years at least 58% of those being received were college graduates. The vast majority of the remainder have done from one to three years of college work. As the result of a co-operative movement between the Department of Schools and Colleges of the General Board of Christian Education and our Conference col-

leges, there have been established strong Departments of Religion in our colleges which furnish candidates for the ministry, as well as lay college students, a broad understanding of subjects in the field of religion. In addition to general courses in this field many of our colleges provide some specialized, elective courses for those who are more especially interested in religious work. Due to the fact that most of our colleges provide free tuition to ministerial candidates, and in many instances assist them in securing loan funds to pursue their work, the Conference colleges will certainly continue to be major factors in the training of candidates for our ministry.

Next in importance should be mentioned the schools of theology. Referring again to the preachers admitted on trial since 1930, we find that the following per cent had attended seminary: In 1930, 46.5%; in 1931, 32%; in 1932, 36%, or an average for the three years of 38%. The seminary, therefore, is and doubtless will continue to exert an increasing influence in the training of preachers for the future. Some churches require seminary training for admission into their regular active ranks. While our Church does not yet make this requirement it has definitely set this as a goal, toward which it is now moving and should continue to move as rapidly as conditions warrant. (See Discipline, Paragraph 884.) Any detailed analysis of the enrolment in our schools of theology could not be definitely convincing, though it might indicate trends and problems. For example, the two Schools of Theology controlled by the General Conference are comparatively young institutions. Their annual enrolments would undoubtedly show a steady increase during the fifteen or more years of their history. This would not necessarily mean that more men are entering the ministry, but that of those coming in an increasing number are attending our schools. But with the sharply decreasing number of ministerial candidates being absorbed by our annual conferences our seminaries must face this question, Shall they continue to receive and give training to every candidate who comes, or shall they now devise and put into operation some selective plan by which only the most promising candidates will be received, trained and passed on to the annual conferences? There is an ethical point involved in this question now, for the Church has no moral right to encourage or even to receive ministerial candidates and ask them to go ahead with the long expensive years required for one's college and theological training, and then when they are prepared for effective service notify these same men that there is no place for them.

Another phase of ministerial training which has become a fixture in the Methodist system is the Conference Courses of Study for preachers coming in on trial. There was greater need for this in the earlier days of the Church than now, and there is yet an extensive need for it; but with the rapidly increasing number who are doing their work in our schools of theology and our college Departments of Religion, work which may be accepted in lieu of the required Conference courses, the need for these courses is definitely diminishing. For many years provision has been made for taking these courses in our Correspondence Schools connected with the Schools of Theology at Emory and at Southern Methodist Universities, or in

one of the standard Pastors' Schools of the Church. This plan has gradually lifted the level of work required of Conference undergraduates. Under the Commission on Courses of Study created by the last General Conference the attempt is being made to more definitely articulate the work covered by these Conference courses with the regular courses offered in our Schools of Theology, the Departments of Religion in our colleges, and other phases of the training program of the Church.

During the past two decades the Pastors' Schools, also, have come to a place of large influence in our Church in the field of ministerial training. The Department of Schools and Colleges has promoted from twelve to fifteen of these Schools annually. From six to fifteen courses, under outstanding preachers and teachers, are given in each of these schools, and they reach from 2,000 to 3,000 of our preachers and leaders each year. In addition to the courses given, these Schools usually provide the ablest preachers and speakers to be found for inspirational addresses during the period of the School. The continued success of and interest in Pastors' Schools point to the fact that they undoubtedly serve a fundamental need of our preachers. The fellowship afforded by them, the inspiration and instruction given, and the renewed interest which they create seem to supply an ample reason for their continued existence.

Finally, the Church has provided other training agencies for the preachers which usually are in easy reach of them during the year. I speak of the Leadership Training program of the Church, provided for our local church leaders, preachers and the laity alike. Our Church has made a most remarkable record in this work. Something like 75,000 credits are being issued annually by the offices of the Training Division of the General Board, a large per cent of these going to our preachers. With these resources being made available to our preachers by our Church, and other resources as short term lectureships, suggested reading courses, etc., within easy reach of almost everyone, our preachers should become workmen of increasing knowledge, skill, and effectiveness in the challenging work of the gospel ministry.

Presbyterians Observe Annual Day of Prayer for Schools and Colleges and Youth—February 25, 1934

For 111 years—almost without interruption since 1823—the General Assembly of the Presbyterian Church in America has called our people to unite in intercession for our educational institutions and for all our students and for the students of the world.

The boards of control and the officers of our schools, colleges and theological seminaries are facing serious problems today. These are our problems—and yet we are not studying and working and giving and praying as we should.

The students of the world are confronted with perplexing economic, moral, intellectual and spiritual problems. They need the light that comes from God to guide them on their way.

This Day of Prayer has almost invariably been the last Sunday in February. Additional information can be secured from the educational institutions of your Synod, or the Committee of Christian Education, 410 Urban Building, Louisville, Ky. —*Christian Observer.*

A Bit of Righteous Propaganda

WALTER TOWNER

IN January I met an old friend. Hadn't seen him since Seminary days, and of course there were the usual How-are-you's and What-are-you-doing-now's to be gotten through. It developed he had the Bible Chair at a decently prosperous

college and was spending considerable time on religious work with the student body. Quite nicely located, getting somewhere with his program, and inclined to a feeling of general well-being.

Of course he was busy. Always had been when I knew him in school, and seemingly he had lost none of his marked ability to lose himself completely in the task at hand. At any rate, I soon gathered that he knew his own students and his own program, but little beyond. Thereupon hangs this tale.

It did my heart good to listen to his enthusiastic chatter about how unusually alert his campus young people were, how finely open-minded they were, how hungry to discuss the Christian angle to social, economic, and personal problems. "You know," he said, "the very finest leadership in the land is none too good for them, and they get it, too—every summer. At least a large number of them do. All year we work at the job of raising funds for a big crowd to go to Hollister. (Had he been East it would have been Blue Ridge.) They come back literally on fire, with more grist than can be ground out in a whole winter of bull sessions. It's great."

Then he paused. "You know," he repeated, "I wish the churches, our own church, would wake up to their opportunities with youth. It's too bad that the Church has nothing to challenge the mentally growing college youngster." I guess I looked at him sourly. "Yes," I said, "it's too bad." But his "too bad" and mine were laments over quite different matters. He caught the inference—at least realized there was one—and looked at me sharply. "What do you mean?" he asked.

We spent an hour at my telling him what I meant. A profitable hour, I think, for us both.

At Mount Sequoyah, in the oak-covered mountains of northwestern Arkansas, and at Lake Junaluska in the Great Smokies—North Carolina's mountainous "land of the sky," is our Church's challenge to the "mentally growing college youth." At each place for two glorious weeks, the pick of the leadership among the young people of our Church gather each summer for a spiritual and mental feast—with an amazingly good time thrown in to make it all perfectly normal.

The whole affair is built around youth's interests and youth's needs. In fact, to as large degree as is possible the young people build the most of the program themselves, drawing on the rich resources provided in advance. A faculty of

twelve to fifteen carefully chosen adults offers courses (giving credit on the Standard Curriculum) in the fields most calculated to lift youth into new conceptions of abundant living. Personal Religion (where no adult save the leader is present and things can be talked through on youth's terms), Social Problems, Economic Tangles, Mental Fitness, Home Making, Campus - Local Church Matters, Missions from an intriguing angle, the Bible as a modern trail blazer for the stout-hearted to follow—these and other alive matters the courses design to cover. The rest of each day is carefully planned under student leadership to make the fullest, richest contribution possible to active minds. Interest groups of many kinds, mass and small group recreation, a creative approach to youth's leisure-time problem, and informal, personal contacts with the most stimulating adult leaders of youth which the Church commands round out the day.

These two places, Mount Sequoyah (July 17-28) and Lake Junaluska (July 31–August 11) are beauty spots in nature, offering every incentive for a delightful time. The young men and young women who attend are of the finest Christian youth in the South. Here Christ is shown pointing the way and asking if we dare to follow. Challenging? What could be more so?

My friend is at heart a very loyal churchman. Not so much a "denominationalist" as one who recognizes that the Church is the most stable thing we have. He recognizes, too, that youth must not only be encouraged to raise its questions and do its thinking and discussing, but that likewise (and this is of vast importance) youth must, in this very process, be attached to an agency through which he can make effective his ideals and his conclusions on through life. My friend who is doing such splendid work on that campus, now realizes that what he had longed for really exists. And I think he sees another crucially important point: At the time we encourage youth to question and discuss and pull apart and grow, we must keep them in touch with the institution which the Master founded for utilizing the maturing energies of youth for the good of mankind. My friend purposes next summer to have a large delegation of students at Mount Sequoyah.

(Note: Complete information regarding these Young People's Leadership Conferences may be had by addressing either the Department of Schools and Colleges, or the Young People's Division, General Board of Christian Education, 810 Broadway, Nashville, Tenn.

The University of the Heart

By Edward McShane Waits

President, Texas Christian University

There is a river within the ocean; it sweeps out of the Gulf of Mexico across the wide Atlantic, modifies the climate of England and Scandinavia and makes them blooming gardens when otherwise they would be sterile, ice-locked promontories.

There is a university within the university. The outward is visible and pertains to brick and mortar, laboratories and libraries, teachers and courses, students and activities, but when the tumult and shouting die, there is another university, intangible, invisible, spiritual, as real, however, as gravity. The tangible university is the body and this imponderable, impalpable university which reveals the traditions and the moral and spiritual trend is of the spirit *"an imperium in imperio."* — *Texas Outlook.*

The Observance of Sunday School Day

O. W. MOERNER

AMONG the duties assigned to the Local Church Board of Christian Education by the General Conference the following appears: "To

see that some appropriate day be observed annually as Sunday School Day. Plans for the observance of the day shall provide for the presentation to the Church of the work of the Sunday school. A collection shall be taken for Sunday school work, which shall be forwarded to the Treasurer of the Conference Board of Christian Education, and be used in promoting Sunday school work within the territory of the Annual Conference." (See *Discipline*, paragraph 461, item 4.)

There are many who are entirely willing to admit that the Christian training of the young is the most important branch of church activity, but who have not yet been able so to readjust their practical programs as to bring them into harmony with their beliefs. In fact, they do not realize that any such readjustment is demanded, and much less what it would involve, because they have no adequate conception of how immense and difficult an undertaking it will be to build up a really efficient church by a comprehensive and vital process of religious education.

It was for the purpose of meeting the need to which these suggestions point that Children's Day was changed to Sunday School Day. The aims of Sunday School Day may be briefly summed up under four heads:

1. To set before the community the great educational task of the Church.

2. To set forth the plans of the Church for accomplishing this task.

3. To show the part the Sunday school is undertaking in carrying out these plans.

4. To acquaint the members of the local Sunday school and church with the plans and work of the Conference Board of Christian Education and to give them the opportunity to share in this work.

Each of these aims is of immense practical importance. Sunday School Day should therefore be an occasion on which these larger aims are clearly set forth, and when the Sunday school as the school of the church is interpreted in terms in keeping with the great and vital service it is called upon to render.

This year Sunday, May 6, has been set aside for the observance of Sunday School Day. A unique program has been prepared by the General Board of Christian Education. This program is in line with the sesquicentennial celebration of Methodism and centers chiefly around the local school's history. The program is flexible and is so arranged that much initiative is given the local church. There are ample suggestions as to how the local committee may proceed in securing data on the local school's history, and integrating this data with the present program of Christian education.

Liberal Arts College Movement Merges with Council of Church Boards

IN keeping with a marked trend of the times the question of merging two very similar agencies, namely, the Council of Church Boards and the Liberal Arts College Movement has been under informal discussion for some months, and at the meeting of the two organizations held jointly in St. Louis January 15 and 16, it constituted one of the chief items of interest. The Council of Church Boards, which has been in operation for many years, is made up of nearly a score of denominational Boards of Education and represents some forty millions of our Christian constituency. The Liberal Arts College Movement came into being some five years ago and was composed of some two hundred colleges which adhere to an emphasis on liberal education. In very large measure the Liberal Arts College and the Church-related College are identical; hence, the similarity of the above organizations and the duplication of the services rendered by them.

After some discussion a merger of the two organizations was effected by unanimous vote, and Dr. W. R. Kedzie, of the Congregational Board, was elected President for the coming year. Dr. W. M. Alexander, Secretary of the Department of Schools and Colleges of our own Board of Christian Education, is a member of the University Committee of the Council, and Dr. W. F. Quillian, General Secretary of our Board, was made a member of a special committee of three on relationships. He is also Chairman of the College Committee and is a member of the Executive Committee. An official report of the meeting says: "Dr. Quillian has made a very fine impression on the educational leaders throughout the country because of his wise counsel and sane leadership in those areas for which he has been made responsible. No man in the entire Council is held in higher regard than Dr. Quillian. This, I am sure, should be and is a matter of pride not only to the members of the General Board of Christian Education but to the Church as a whole."

The meeting in 1935 will be held in Louisville, Ky.

A copy of the resolutions under which the merger of the two agencies was effected follows:

WHEREAS, The aims of the College Department of the Council of Church Boards of Education and those of the Liberal Arts College Movement are practically identical; and

There is a strong desire for a more effective agency by which the cause of the Church-related colleges shall directly and specifically be served, therefore, be it

Resolved: 1. That the work of the College Department of the Council and the Liberal Arts College Movement be merged as hereinafter provided in order to serve more effectively the specific interests of all church-related colleges.

2. That this service be under the general direction of a committee numbering fifteen, its members to be elected at the annual meeting hereinafter provided, on nomination of the following groups:

Nine members (three of whom shall be college presidents) to be nominated by the Council from its College Department.

Three members to be nominated by the group of colleges now eligible to membership in the LACM, which are not related to the constituent Boards of the Council.

Three members to be nominated by the Committee of Fifteen of the LACM and hereafter by the Committee provided for herein.

In making nominations due care should be taken to secure as wide a distribution as possible of representation of the several groups and areas.

At the first meeting after election the members of the several groups should draw lots to determine who shall

serve for one, who for two, and who for three years.

3. The committee shall appoint from its members a chairman, a vice-chairman, a recording secretary, and a treasurer, who shall each serve for a term of one year.

4. The Committee shall elect for a term of not more than three years, a full-time or part-time paid secretary, who shall serve under the direction of the Committee.

5. The Committee shall arrange for an annual meeting of all church-related Colleges interested in attending such a meeting, in connection with the annual meeting of the Coucil.

6. The expenses of the Committee shall be met as follows:

Payment by each of the constituent Boards of the Council, through the office of the Council, of such amount per annum for each of the Liberal Arts Colleges related to said Board, as may be feasible and desirable.

Payment by each of such related colleges participating in this project of an annual fee of $25.

Payment direct to the Treasurer of the Committee by such colleges as are not related to such boards and which participate in this project of an annual fee of $40.

7. This action to be effective upon favorable action by both the Council and the LACM, in which case upon the organization of the Committee and the election of the paid secretary, the LACM shall turn over to such Committee all books and records which may be desired, and shall commit thereto the further promotion of those ideals and interests which it has cherished and sought to advance.

The Leadership of the Pastor

(*Continued from page 8*)

pared." With modern facilities, with co-operative effort on the part of church institutions, it is no longer necessary for any young man to come to his task without proper equipment. Our people have a right to expect it, the Church of the future will demand it, and the educational agencies already established stand ready to make possible a ministry "approved unto God, workmen who need not to be ashamed."

General Conference Delegates Invited to Visit Millsaps Campus

One of the many points of historic interest in and near Jackson is Millsaps College, with a campus of 100 acres on a wooded eminence overlooking the down town part of the city and about a mile and a half from the City Auditorium where the conference sessions will be held. The marble mausoleum of Major R. W. Millsaps, the rifle pits which remain as a reminder of the War between the States, the fine oil paintings in the Chapel of the founders of the institution, as well as the college buildings themselves, will be of interest to General Conference delegates and visitors. The college extends a cordial invitation to all who will be in Jackson at the time of the General Conference to visit the campus.

What I Desire for Our Schools

A thoroughgoing search for facts, and a fearless facing of those facts.

An unabated quest for truth, and life on the campus in keeping with that truth.

A comradeship between students that shall issue in lifelong friendships on a high level; and a comradeship between teacher and student shall issue in confidence that shall result in effortless control and creative effort.

The discontinuance of all teachers whose chief qualifications consist of their degrees from great universities, but who are blind to the major issues of student life, taking the *laissez faire* attitude toward the student and his personal problems. —*New Orleans Christian Advocate.*

THE DIVISION OF

The Wesley Foundation

HARVEY C. BROWN

The Cultural Approach in a Program with Students

WALLACE IRVING WOLVERTON*

WHAT are you going to do! We worked out a careful worship program to begin promptly at nine-thirty. But they just straggle in and spoil it. Now they are complaining because we have our classes first and assembly afterward. Shall we go back to the first plan? Will the students be any better about coming on time?"

WALLACE IRVING WOLVERTON

Things do not always run smoothly in the cabinet meetings of the University Department at McFarlin Church, nor do they in the various meetings and assemblies which this group seeks to administer. Certain phases of our program we have worked out and now are running with fair precision. But it is only fair to give an account of both failures and successes. Any sensible reader of this journal suspects the all too rosy picture.

In spite of all this, we *do* have a definite aim in our work here. Perhaps I should say we have a fairly clear philosophy of religious education. Our emphasis we might call "The Cultural Approach in the Program with Students."

What do you mean by the "cultural approach"? Do you mean that we must convert the University Church into a "culture club"?

There is a decided distaste in some circles for any word compounded of culture which carries the connotation of "sophistication," "dilettantism," or "artiness." Nevertheless, I believe that the other meaning which the word carries is legitimate to use in reference to the church program in the university situation, or anywhere for that matter. This other meaning will become apparent in the course of this article.

There has been all to much discounting the fact that Methodism had its inception under the shadow of a university. There has not been enough emphasis upon the fact that John Wesley was a cultured man. If he had not been, he never would have been able to meet the many exigencies of his life. His love for literature and languages afforded him a very necessary retreat in times

*Associate pastor of McFarlin Memorial Church, and Professor of Old Testament in the Oklahoma School of Religion.

of stress. Whatever one may say about his reprinting of books in a shorter abridged form, he certainly mastered the contents of them. There were one hundred seventeen such. Methodism has a tradition of good reading.

There is another fact which we do not appreciate enough. Methodism has much of the tradition of the Church of England. That alone speaks of a great cultural heritage.

With certain exceptions, the Methodist Church has a great hymnody. A teacher of music appreciation in one of our major universities quite unsolicitedly told me that the *Methodist Hymnal* is in her judgment the finest collection of hymns in the Protestant Church.

We have been stressing perhaps over much the pioneer character of Methodism. It has a *cultural* heritage of which to be proud. Here at Norman we are making the students conscious of this heritage. It is of course futile to brand everything in the culture bequested to us as Methodist. But Methodism has been in the past and may well be in the future a great open channel through which this stream may flow. Many times efforts have been made by a rustic self-consciousness to obstruct the flow. "We are just plain folks. We don't care for *all that*. Just give us the plain gospel." A plain gospel is almost impossible for the great Christian movement to give. The simple teachings of the Galilean peasant have behind them centuries of cultural fusion and blending. These teachings have since brought with them the moral, aesthetic, and intellectual values of nineteen Christian centuries. We should thrill at the consciousness of belonging to an institution or a movement so rich in heritage. At Norman we are trying to cause the students to have an emotional attachment for and a sense of belonging to the greatest movement in the history of the human race. Greater than their loyalty to fraternity, sorority, or Alma Mater should be their identification with the Church. The "Mother Church" should be their greatest Alma Mater. We would have them get a vision of the holy *catholic* church of the confession, seeing through and beyond the particular white stone building on a particular corner. We would have them see in McFarlin Church the microcosm through which they view a cosmic process.

We attempt this in certain definite ways. In those worship services, the smooth running of which troubles the cabinet, we have tried to bring the finest and most stimulatory of devotional forms. We use the *Methodist Hymnal*. We have a shelf of devotional literature which we use as tools. Great hymnals of other churches, The Book of Common Prayer, The Book of Common Worship, The World's Great Religious Poetry, by Hill, The Imitation of Christ, by a Kempis and many others. Out of such materials and by searching our own hearts, we are forging a devotional literature. Five orders of worship have resulted. They vary in mental and spiritual point of view. We use them in rotation. We find a distinct value in repeating such well-made devotional forms.

Dr. A. N. Evans, the pastor in charge, has most graciously yielded the Sunday evening service to the University Department. Students have complete charge. The choir is the McFarlin Choral Club recruited from Southern Methodist students at the University of Oklahoma. Young people administer the service, reading the scripture, giving the prayers and making announcements. Occasionally three

young people will give short talks on a common theme, but usually the speaking is done by guest ministers and University faculty members. This is one phase of our program which is established, regular and effective.

Our courses of study in the Sunday school runs on the semester plan. Three courses are offered, all electives. We have succeeded in keeping the quality of teaching on a par with the teaching in the University. Courses offered last semester were:

I-a. The Moral and Religious Development of Israel. Time, 12 weeks.

I-b. Student Problems. Time, 6 weeks.

II. The Morality and Mystery Play. The rise and development of pageantry and drama in the medieval Church. The course was designed to give an appreciation of this phase of worship in history and to prepare those interested in the dramatic activities of our Church.

III. Comparative Religion. The Course gives an appreciation of the religious values common to many religions and those peculiarly to Christianity.

The courses offered this semester are:

I. The Religion of the Old Testament. The social and religious institutions of the ancient Hebrews. The course is designed to give an appreciation of the Old Testament as a literature of religious origins and transitions.

II. The History of Methodism. The religious, literary and cultural heritage of the church, with special emphasis upon the lives of John and Charles Wesley, John Whitfield and Francis Asbury.

III. Modern Christianity. The course is designed to aid in the solution of intellectual problems arising in the conflict between the older and the newer theology.

On Monday evenings a group of university students meet with the associate pastor and his wife in some home in Norman. The group is somewhat in the nature of an "Oxford Group." Personal and religious problems are given a sympathetic hearing. The number in a group of this sort is necessarily limited. The formation of other groups is contemplated because this one has grown so rapidly. (Many in reading of this work will be reminded of the old Class Meeting.)

In closing this all too lengthy account, we wish to recommend to student choirs the Concord Anthem book published by E. C. Schirmer in Boston. It contains forty of the very best anthems suitable for use in Protestant churches, and represents the finest schools of church music. This is the "textbook" of our Choral Club. The members, because of this collection, have begun to discriminate between good and bad choir music.

Not everything goes well, but in the main, we are making progress because we have a fair idea of where we are going.

College Observance in North Alabama Conference

Birmingham-Southern College is promoting a "Birmingham-Southern College Day" Sunday, June 10, throughout all the churches in the North Alabama Conference. The presiding elders have given cordial endorsement to the plan as presented by President Guy E. Snavely. The purpose is to bring about a more intimate relationship between the College and the Churches of the Conference.

Emory's Great Library

THERE are approximately 200,000 volumes on almost every subject known to man in the several libraries of Emory University.

The main library contains 100,000 volumes. Of this number 10,000 are in the reference section. There are 45,000 unbound books and pamphlets in the main library and the professional collection of the library school contains nearly six thousand volumes.

The Abner Wellborn Calhoun Medical Library has about 14,000 bound volumes, while the library in the Candler School of Theology contains over 9,000 books.

The library of the Lamar School of Law has more than 13,000 volumes, containing every case recorded in the United States since 1658 and many cases from English courts of Justice.

12 Mississippi High Schools Gain Millsaps Scholarships

TWELVE high school scholarships to Millsaps from schools over the state were restored by the Millsaps (Jackson, Miss.) college board of trustees at their mid-winter meeting. Among the schools to receive scholarships are Meridian, Brookhaven, Vicksburg, Gulfport, Natchez, Greenwood, Greenville, Clarksdale, Columbus and Tupelo. In addition four are offered each year to Jackson high school graduates.

The board also created a committee of board members and others to look into sources of income for the college in the future and authorized the redecoration of the chapel in the spring.

Five Snavelys in Honor Society

Five members of the Snavely family, representing three generations, are members of Kappa Circle of Omicron Delta Kappa, national honorary fraternity. They are: Charles G. Snavely, Baldwin, Maryland, father of Dr. Guy E. Snavely, president of Birmingham-Southern College; President Snavely and his three sons.

Dr. Guy Snavely was the first charter member of the Birmingham-Southern chapter organized in 1924. Guy, Jr., '27, was initiated in 1926; Brant, '28, in 1928, and Charles A., '31, in 1930. President Snavely is a member of the national executive council of the organization.

Dean Arnold of Duke Fatally Hurt

DEAN D. M. ARNOLD of Duke University was hurt on his return from Raleigh recently as he was thrown forward on the windshield of his car. At first it was thought to be a minor hurt, but soon he lapsed into unconsciousness from which he failed to rally. He died Tuesday afternoon, February 13, due to internal cranial injuries.

Professor Arnold's position as dean of freshmen brought him into close contact with the first year men in whom he took an abiding interest. Of pleasing appearance and winning manners, he was highly es-

teemed by all who knew him. His sudden passing proved to be a severe shock to his friends.

Professor Arnold was 36 years of age and was a native of Ironton, Ohio. He was graduated from the University of Illinois in 1921. He was a member of the Durham high school faculty for two years prior to taking up graduate work at Duke in the fall of 1925. He received his master's degree the following year and since then has been a member of the faculty and student administrative staff. He is survived by a brother, Dr. Emerson Arnold, in Ohio.—*North Carolina Christian Advocate.*

The Proof in the Progress

W. M. PEARCE*

NO "plan" of education can succeed unless it is based on sound educational principles and carried on along the same lines. Our "Unified Plan" of Christian Education, for which legislative provision was made by the General Conference of 1930, was not accepted by me with a great deal of enthusiasm at the beginning. But I did feel that it deserved a fair trial for at least one good reason, that it offered a better approach to the whole work of the Church than did our former organization. In keeping with this attitude I began at once a careful study of all available literature, and put forth constant effort to carry on the whole program of the local church according to the spirit and policies of the General Board of Christian Education, as I understood them. Now, I am thoroughly convinced that the plan was wisely conceived and that it has been judiciously promoted.

Progress has been slow, very slow in places, but there has been progress. We observe it in economy of the administration, the improvement of literature, greater co-operation of various church agencies, and even recent church statistics show substantial growth. The first year or two of the quadrennium was a period of undoing in terminology and in organization, but most of all in approach. Educational processes are always slow, and herein has this plan served the wonderful purpose of showing to the Church the necessity of unity in order to meet the larger opportunity. I know that I have seen and felt this change of attitude and have noted real progress in the work of the local church, the district program and the work as done under the direction of the Conference Board of Christian Education.

Some changes need to be made and doubtless will be made. Those who are responsible for the promotion of the work are ready to lead in making such changes as will meet the needs of a growing and changing church, so that this church, under the guidance of the Holy Spirit, may adapt its methods so as best to serve the world. Progress has been made. We confidently expect more progress. If so, this will be sufficient proof.

Fine Arts for General Students. Monmouth College (Monmouth, Ill.) has used a $200,000 endowment from an anonymous friend for developing an improved department of fine arts. The donor specified that this fund should not reach students who expect to become artists of any kind, but rather the general student body, who will become professional or business people or educators, but who wish to acquire a liberal education while in college.—(*Christian Endeavor World.*)

* Presiding Elder, Lubbock District, Northwest Texas Conference.

Newsy Odds and Ends

MAUD M. TURPIN

A COMPLETE water softening apparatus has been installed at Emory University. An eight-foot tank contains one and a half tons of the chemical which scientifically treats the university's water supply pumped from a well 630 feet deep. In three months 8,077,500 gallons of water were treated.

* * *

SCARRITT COLLEGE (Nashville, Tenn.) has instituted a search for records of the historic past with the idea of making the Scarritt library a center for the collection and preservation of materials relating to the history of Methodism and of missions. The recent gift of a valuable copy of the Minutes of Methodist Conference, 1773-1813, and other rare books indicates the possibilities of a concerted effort to gather such records.

* * *

CENTRAL COLLEGE beauties (Fayette, Mo.) for 1934 will be selected from 12 candidates named by a committee instead of by a general election as heretofore. Photographs of the 12 women students will be made and the selection of four queens will be made from the pictures, and their names and photographs published in the 1934 *Ragout,* Central's college annual.

* * *

DR CHARLES C. SELECMAN, president of Southern Methodist University (Dallas, Tex.), has been made official custodian of coins from all over the world presented to the university by Mr. and Mrs. J. W. Blanton of Dallas, who recently returned from a trip around the world. Countries represented by coins in the collection are: China, India, Singapore, Japan, Italy, Belgium, Ceylon, Germany, England, Palestine, the Phillipines, Holland, France, and Egypt.

* * *

THE STRAND THEATER of Shreveport was the scene of an appreciation program honoring Coach Homer Norton of Centenary (Shreveport, La.), who goes to Texas A. & M., and ten members of the varsity squad who will be lost to the team through graduation. Honor guests included President Pierce Cline, Curt Parker, new Centenary athletic director; the 1933 squad and freshman football team, cheer leaders, band, and the Maroon Jackets, official hostesses of the college.

* * *

MRS. MYRTLE GRIGSBY BURGER, of Washington, Mo., has been selected as one of the editors of the monthly magazine, *Poetry World* published in New York City, one of the outstanding magazines of its kind in America. Mrs. Burger, an alumna of Central College, '13 (Fayette, Mo.), has won distinction as a writer of poetry and her poems have been printed in leading magazines and are included in many well-known published collections of modern verse.

* * *

THE NAMING of an honorary chancellor for Southern College (Lakeland, Fla.) is programmed as one of the chief events in connection with Founders' Celebration, March 12 and 13. The selection of an honorary chancellor will inaugurate at Southern at academic cus-

tom observed in England and will become traditional at the Florida institution.

* * *

The intra-mural recreational program at Hendrix College (Conway, Ark.) launched recently has caused such wide and favorable notice that the student body has been asked to make the program permanent in order to give a greater number of students recreation than those engaged solely in intercollegiate sports. The Hendrix program includes basket ball, softball, tennis, and golf.

* * *

"Something new" in "Y" student activities is the joint Y. M. and Y. W. conference of the respective associations in Mississippi to be held during the month of March at Millsaps College (Jackson, Miss.) under the presidency of Basil Moore of Millsaps, president of the state Y. M. C. A., assisted by Miss Needa Cox, state Y. W. C. A. president, who have issued a call for a large attendance. Outstanding national and regional leaders are on the program.

* * *

Miss Constance Rumbough, Nashville, Tenn., secretary of children's work, Methodist Board of Missions, was elected secretary-treasurer of Emory University's Nashville alumni chapter at the recent Founders' Day celebration at Nashville.

* * *

North Carolina publishers were guests of Duke University (Durham, N. C.) for the third consecutive year recently when the university was host to the tenth North Carolina Press Institute, entertaining approximately 200 prominent newspaper men and women. Features of the meeting were carillon and organ recitals and the annual institute dinner held in the University Union.

* * *

Membership in the International Relations Club of Lander College (Greenwood, S. C.) is based on scolarship. Members are eligible only when they keep an average of B, and are automatically dropped at the close of the term if this average is not held.

* * *

Reflecting honor on the college and gaining a wide reputation for its ability, the Glee Club of Columbia College (Columbia, S. C.), composed of 24 talented young women, is a valued asset to the college community and the state of South Carolina.

* * *

According to statistics kept by Centenary's librarian, last month's record showed the number of books circulated to be 3,083. This was a banner record for Centenary (Shreveport, La.) and the nearest approach to it was November, 1932, when the books circulated totaled 3,041.

* * *

A portrait of the late Dr. Edward Bates Block, for many years a member of the faculty of the Emory Medical School (Atlanta, Ga.), was presented to the Emory University hospital by the family of Dr. Block at exercises held in the auditorium on February 9.

* * *

With a score of 371 points out of a possible 389, and topping the former national record by two points, Joseph H. Rush, "A" student in Southern Methodist University (Dallas, Tex.) holds the national record for making the highest grade ever recorded in the annual

psychological examination administered to freshmen. Besides taking a full course of study, Rush operates the police broadcasting station at night and snatches about four hours sleep out of the 24. He is 22 years old.

* * *

WRITTEN ON PARCHMENT in old English script, some of them with the royal seals still intact, a collection of seven old identures, deeds or land grants, made from 200 to 300 years ago by English kings are treasures of the law library of Duke University (Durham, N. C.) where they recall important transactions which otherwise would be long forgotten. The oldest is dated 1648 and is by Charles I.

* * *

SEVENTEEN of the eighteen presiding elders of the Methodist Church in Alabama are alumni of Birmingham-Southern College (Birmingham, Ala.).

* * *

TWO BULLETINS have been issued by Hendrix College (Conway, Ark.), one dealing with the social life and the other with the expenses of the college. The first outlines the present social program at Hendrix, the fraternities, and faculties, and faculty participation in social activities. The second favorably compares the expenses at Hendrix with that of other schools which are members of the same accredited association.

DePauw Abandons Military Training

The Board of Trustees of DePauw University, by a vote of 33 to two, on January 23, requested the War Department to withdraw the R. O. T. C. unit from that institution at the end of the current academic year. This action represents a personal triumph for President G. Bromley Oxnam and constitutes a tribute to the loyalty of the trustees to the Methodist Episcopal Church.

When President Oxnam assumed office in 1928, military training was compulsory at DePauw. The following year it was made elective, with the result that enrolment in the R. O. T. C. decreased as follows: 549, 302, 223, 202, 151. The statement released by the trustees following their decision to abandon military training stresses the action taken by the General Conference of the Methodist Episcopal Church in 1928 and again in 1932, when it declared:

"We are opposed to all military training in high schools and to compulsory military training in colleges and universities. . . . . We earnestly petition the government of the United States to cease supporting all military training in civilian educational institutions. We urge Methodists in all parts of the world to make a like request of their respective governments and further to plead for the abolition of compulsory military service in countries where it is now required."

The statement given out by the Board continues:

"The Board recognized further that military training when made elective results in a decline in enrolment. On May 24, 1927, Major W. R. Orton, Commandant of the R. O. T. C. at DePauw University, writing prior to the inauguration of the present administration, wrote: 'The recent vote of the Faculty ending the military requirement will mean, I believe, that, in spite of anything we can say to the Freshmen next fall, we will not get 10 per cent to enrol. This has been the history of optional military training elsewhere.'

"The Board has been advised that a minimum of 100 students must be maintained. Since it appears that the enrolment will be less than 100 next year, the Board has requested the withdrawal of the unit, which takes the last Methodist College out of the list of institutions offering military training."

Congratulations to President Oxnam and the trustees of DePauw, and may their example be followed by other educational institutions.—*The World To-morrow.*

The Day of the Small Giver Is at Hand

A recent periodical of another denomination in an effort to promote a more general participation in the Church's total program carries a quarter page advertisement under the above caption and in the opening paragraph quotes from a prominent minister as follows: "The day of the 'big giver' is past and I personally am glad of it. Our denomination will be a more effective force when we recognize the fact and proceed to enlist the hearty support of all the people."

If this minister is a true prophet, and who may say that he is not, is not his utterance a prophecy for us to heed in regard to the promotion of COLLEGE DAY? If he is right our Church Colleges will depend in the future not so much on large gifts from a few carefully cultivated friends as on small gifts from a much larger number of friends who have been made Christian Education Minded through the wise and effective promotion of College Day or College Work.

Great oaks from little acorns grow. The Wrigley Tower was built, we are told, from the sale of chewing gum and the Woolworth Building from the sale of five- and ten-cent items. May it not be that our colleges in like manner will draw a significant degree of support from the small but numerous offerings accruing from a carefully planned annual presentation of college needs and of the cause of Christian Education in general in every local church?

Purdue University True to Traditions

PURDUE UNIVERSITY, a state institution located at Lafayette, Indiana, honors itself in a recent statement of its position relative to liquor, which has been transmitted to members of the faculty for their information as a basis for advising students, as follows:

In view of the new situations and problems created by the repeal of the Eighteenth Amendment to the Federal Constitution, and in view of the frequent inquiries as to the attitude of the University toward the liquor issue, the executive committee of the university faculty has directed that this statement be published:

First, the sale or use of beer and alcoholic liquors on the university grounds and in the university buildings is forbidden by the board of trustees of the university.

Second, long before the enactment of the Eighteenth Amendment Purdue University had the following rule: "The use of intoxicating liquors by students or failure to show proper respect for good order, morality, integrity, and the rights of others will be regarded as cause for their exclusion from the university." This rule is yet in full force.

Therefore, the university expects vigorously to maintain, as it has done for many years, a policy of opposition to the use of intoxicants by students as individuals and as members of organizations.—*Religious Telescope.*

Theological Schools and Theological Education Featured in April Promotion

THE Church School and College promotion heading up in the observance of "Quarterly Emphasis on Church Schools and Colleges" on the Fifth Sunday in April is centering around our Theological Schools and about the cause of Theological Education in general. CHRISTIAN EDUCATION MAGAZINE is glad to give space in this issue to articles by Dr. W. C. Martin, Dr. W. F. Quillian and Dr. W. M. Alexander which present various aspects of the urgent need for an increased emphasis on theological education and which form a part of the program of promotion referred to above.

In addition to the content of this MAGAZINE other material on Theological Education and our Theological Schools is to be found in the current numbers of the various general periodicals of our Church as follows:

In the April *Church School Magazine,* Bishop E. D. Mouzon has an article on "Theological Training and Our Program of Christian Education," and Dr. J. S. Seneker has a worship program designed for use in the Sunday school on the fifth Sunday, its subject being "Our Schools of Theology and Our Local Churches."

In the April *Adult Student* there is an article from the pen of Dr. Gilbert T. Rowe on the subject, "Theological Education in the M. E. Church, South."

The *Epworth Highroad* for April carries an article from Dr. Paul Quillian on "The Training of the Young Theological Student."

In the *World Outlook* for May, which will be off the press the latter part of April, appears an article by Mr. A. W. Martin on "Theological Training and the World Mission of the Christian Religion."

For use in the April *Methodist Layman,* Dr. H. N. Snyder has prepared for us an article on "A Layman's View of the Need for a Trained Ministry."

The *Christian Advocate* of April 6, will carry an article by Dr. Franklin N. Parker on "The Preacher's Craftsmanship"; in the *Advocate* of April 13 will appear a discussion by Dr. C. M. Bishop of the question, "Shall the Church Plan the Education of Her Ministry?" and in the issue of the 20th it is possible that an article by Bishop Paul B. Kern on "The Cost of an Untrained Ministry" will be carried.

In addition to the articles listed above CHRISTIAN EDUCATION MAGAZINE and several of the other periodicals are making editorial mention of the Theological Schools and of Theological Education.

Liberal Arts College Increases in Favor

"The college of liberal arts looks more important now than any other institution in American civilization," Dr. Edwin Mims of Vanderbilt University said in the first of a series of three addresses to Hendrix College students and faculty, February 10-12. "Instead of giving way to the great specializing universities, the small college," he said, "will continue to gain importance in its distinctive function of developing personality."

"The last few years," he continued in explaining his confidence in the small college of liberal arts, "have led the thinking people of America to reconsider the basis upon which American ideals have

been built. It is being recognized that America has been working too hard toward certain ideals of dubious value. One of these doubtful ideals is mass production, leading to quantity instead of quality, and to dangerous boasting of the "bigger and better" sort. Another is specialization, the production of the "sharp-pointed" man knowing everything about one small field of interest and nothing about the broad and inclusive truths of life in general. A third is material success, judgment of a man's achievement on the basis of his money rather than his internal resources of culture and personality. "Recognition of these false standards," concluded Dr. Mims, "is resulting in an increased desire for development of personal values. By meeting this desire, the liberal arts colleges are becoming radiating points of light in the life of America."

Student-Local Church Relationships Encouraged at Westmoorland

In an effort to fit its students during their college days naturally and helpfully into the work and program of the various local churches of their choice, Westmoorland College, San Antonio, Texas, has recently sought to discover the pre-college church activities and special talents of its students. President W. W. Jackson early in the present school year addressed to the pastors of the churches from which this year's students came a letter of inquiry as follows:

"Dear Sir:

"We are anxious to do everything possible to give our students a normal Christian life and to stimulate their interest in the church through active participation in its program. You will greatly assist us in this constructive task if you will supply the information called for at the bottom of this page.

Very sincerely yours,
(Signed W. W. JACKSON,
President

"Name of Student ———————
(Name filled in at college).

"Q. In what capacity was this student identified with the program in your church?

"A. ———————.

"Q. What particular talent does she have that would be of value in the program of the local church?

"A. ———————.

"Additional comments:

(Signed) ———————.
Pastor."

A total of ninety such letters were sent out, thirty-one of which were returned. Sixty-nine of the letters went to Methodist pastors and twenty-seven of them were returned, while of the twenty-one sent to ministers of other denominations only four were returned.

Of those returned President Jackson estimates that sixteen gave information that was really of value in relating the student to the local church program in some service capacity; eight replies gave information that was of relatively little value and six replies indicated no knowledge on the part of the pastor of the student's activity in the home church or of any special ability or talent which the student might possess.

To Christian Education Magazine this study seems significant because it points out one more method of strengthening the tie between the college and the local church in the college community. It also points out a need and at the same time an opportunity for meeting the need. The home church should follow the student to college in a more definite and positive way and should help the student to become fully related to a college church.

Schedule of Pastors' Schools for the Year 1934

SCHOOL	DATE	PLACE	DEAN
Arizona	January 8-13	Phoenix, Ariz.	Dr. W. L. Barr, Phoenix, Ariz.
Arkansas	June 4-16	Hendrix College, Conway, Ark.	Dr. J. H. Reynolds, Conway, Ark.
Baltimore	June 18-29	Randolph-Macon Academy, Front Royal, Va.	Dr. H. H. Sherman, Front Royal, Va.
Biloxi	June 18-29	Seashore Camp Ground, Biloxi, Miss.	Dr. J. L. Decell, Jackson, Miss.
Florida*			
Georgia	May 28–June 8	Wesleyan College, Macon, Ga.	Dr. Ed. F. Cook, Macon, Ga.
Holston*			
Tri-State (Kentucky)	June 18-29	Kentucky-Wesleyan College, Winchester, Ky.	Rev. A. J. Walton, Barboursville, W. Va.
Missouri	June 11-16	Central College, Fayette, Mo.	Dr. W. M. Alexander, Nashville, Tenn.
North Carolina	June 11-22	Duke University, Durham, N. C.	Dr. J. M. Ormond, Durham, N. C.
Oklahoma	June 4-15	Epworth M. E. Church, Oklahoma City, Okla.	Dr. J. R. Abernathy, Oklahoma City, Okla.
South Carolina	June 18-29	Columbia, S. C.	Dr. J. W. Speake, Lander College, Greenwood, S. C.
Tennessee	June 18-29	Battle Ground Academy, Franklin, Tenn.	Rev. A. W. Beasley, Madison, Tenn.
Texas—S. M. U.	June 18-29	Southern Method. Univ., Dallas, Tex.	Dr. R. W. Goodloe, S. M. U., Dallas, Tex.
Texas-Southwestern Univ.	June 5-16	Southwestern Univ., Georgetown, Tex.	Dr. King Vivion, Georgetown, Tex.
Virginia	June 18-25	Randolph-Macon Woman's Col., Lynchburg, Va.	Dr. William Archer Wright, Richmond, Va.

* The dates have not been reported for the Florida and the Holston Pastors' Schools.

Pointed Paragraphs

"The Heart of education is education of the Heart."—*Selected.*

* * *

"An unsanctified education is a curse rather than a blessing."—*General Conference Minutes, 1870.*

* * *

"Every interest of the Church waits upon our Educational Institutions."—*Episcopal Address, 1930.*

* * *

"It remains to be seen whether our civilization is to be mended or ended."—*Dean Inge.*

* * *

"The Christian College is the lighthouse of civilization."—*Woodrow Wilson.*

* * *

"The richest soil, if uncultivated, produces the rankest weeds."—*Plutarch.*

* * *

"Indeed, were it not for the smaller denominational colleges the supply of missionaries and preachers would vanish."—*Ralph W. Sockman.*

* * *

"A time when people in an unprecedented degree are thinking, can be guided by those only who can think straight and can report their thought with power."—*John R. Mott.*

* * *

"The supreme test of an educational institution is not the knowledge that it imparts but the view of life that it inspires."—*Bishop W. N. Ainsworth.*

* * *

"Education is more than a fact-finding experience; it is a life-building process."—*Charles J. Smith.*

* * *

"The triumphs of science in the material world encourage us to do some laboratory work in the human spirit. We must not think too well of atoms at the expense of thinking too ill of men."—*Newton D. Baker.*

* * *

"That was a striking thing that Charles Evans Hughes said in answer to the question: 'What does the Christian character or balanced life mean?" Mr. Hughes wrote: 'Faith without credulity; conviction without bigotry; charity without condescension; courage without pugnacity; self-respect without vanity; humiliation without obsequiousness; love of humanity without sentimentality; and meekness with power."—*Sabbath Recorder.*

"If the alumni of an institution are active and devoted to the cause of human uplift through service; if they are anxious to find ways to relieve the sufferings and anxieties of their fellows, feeling that they are personally responsible for the social conditions that have produced those sufferings and anxieties and therefore are under obligation to remedy them not as a condescension, but as a duty; if social welfare and well-being are the engrossing concerns of their daily life and conduct; if in their attitudes on public questions and private concerns, they are always found on the side of service and helpfulness to others, we have another good reason for characterizing such an institution as genuinely Christian."—*From "Character Building in Colleges," by W. A. Harper (Abingdon).*

* * *

For, in the last analysis, our schools and colleges are really founded to arouse this latent "life" in men and women. If so, certainly the church should not be criticized therefor. But our schools and colleges have failed, because they have made it an intellectual matter, instead of a spiritual.

From a statistical standpoint, education today is a colossal failure in that it awakens the soul in less than five per cent of its students. The reason is that we are trying to operate our schools without religion. In some states it is even criminal for a school superintendent to ask a prospective teacher what her religion is or even if she has any.—*Roger W. Babson.*

* * *

"Christianity is the fundamental hope of civilization. Christian education is necessary in order to establish Christian citizenship, and Christian citizenship is necessary in order to establish the principles of Christianity in law and government."—*Senator Morris Sheppard.*

* * *

"A psychology which is more than physiology and a pedagogy which deals with personality rather than things will reveal to the student a new world of possibilities. Because the church college is preparing such a large percentage of the public school teachers of America, she will be, as many writers have indicated, a great power in the molding of our civilization, provided she has the correct psychology and pedagogy."—*Christian Education, March, 1932.*